From Colonization to Globalization Challenges Arabic

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2018

Dedication

To our   dear parents for their patience ,understanding and support.

Acknowledgements

First of all , We would like to thank almighty Allah for giving me the strength and health to do this paper .

We owe an immense debt of gratitude to our supervisor Mr. Habeeb Muhsin since his sound advice and careful guidance contributed to the completion of this paper.

We , also would like to express our heart felt gratitude and appreciation to our friends for providing the needed advice and encouragement.

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Abstract

Arabic has long occupied an exceptionally important position in Arab history either because it is the language of Revelation of the Holy Qoran, or because it is viewed as providing the cement of Arab nationalism. Furthermore, Arabization represents for the Arabs an urgent necessity because it can not only revive and revitalize the Arabic language but also lead the Arab nation to regain its linguistic independence and repudiate cultural subservience on Western societies. The purpose of this study is to bring into light the challenges that Arabic and Arabization are facing in the present century.

Chapter One

1.1 Colonization

The possibility of colonization as one researcher has put it can be portrayed as a topic in which, "colonization is view and comprehended to be related with the control of the outside land, with colonization being brought under development, with the settlement of states." (Ferro, 1997: 1).

Subsequently, from this short perception previously mentioned, we can comprehend what colonization is about in reflection, the possibility of colonization likewise have been contended to be interrelated with dominion, or crusaders and some other term in that section, which mean the lead of European colonialism in the underdeveloped nations and country states in the mid-seventeenth and eighteenth century (Ibid.).

In addition, what is noteworthy to the possibility of European colonization of the Middle East as the topic calls and can be contended for particularly can be laid accentuation to the history that follows European imperialism in the Middle East district itself, which relates the actualities that "by the seventeenth century, the European business and political nearness in the Middle East area has expanded altogether. The immediate European provincial lead in the Middle East consequently, infiltrated the district at the beginning when the Ottoman Empire and its control were declining." (Stewart, 2008: 87-88).

Thus, from this short examination and sequence in parts, the possibility of European colonization of the Middle East can be deciphered in straightforward terms to mean the nearness and mastery of European power in the Middle East district, where culture, governmental issues and financial advancement have gone for a change (Ibid.).

In that substance and inside its possibility, researchers have contended that "the term Middle East itself is the result of European expansionism, who looked to comprehend and bode well a request of political, financial, social and social relationship in the geographic district that ranges from Maghreb to Persia." (Milton-Edwards, 2006 :7).

Along these lines, the entrance of European states in the Middle East district is additionally centered around that viewpoints as point by point above in taking influence of the declining Ottoman Empire and to grow its hold and impact in the locale general, where the endeavor of the European province colonized the outlook in all perspectives. Henceforth, what became out of it and the level headed discussion in that front can be laid accentuation to the effect of European colonization in the Middle East area and the ascent of current Arab social orders out of it and its juxtaposition (Ibid.).

As one knows that, the intrigue that developed among "European provincial in the Middle East likewise can be ascribed to have dependably been a piece of its monetary venture that began in Europe amid the modern insurgency. What's more, in that substance and advancement that came to fruition in Europe additionally was inescapable that the effect of everything was to extend its financial reconciliation in the Arabian shores through exchange, trade of innovation, and so on, and wherein the monetary extension was no uncertainty joined by the political, social and social enthusiasm for what is known as the Orient among the Europeans." (Ibid:19)

Most importantly reasons, what is the most fascinating thought out of the contentions can be gotten from the realities in which it is held that the "European impedance in the Middle East was constantly aggressive as it were that, the French settlements, the British and even the Italian were battling with each other to secure their own particular national personalities and enthusiasm for the district. What's

more, researchers have contended that such sort of attitude or its conduct in talk likewise clarifies the underlying foundations of European colonization and its thought in the Middle East district." (Milton-Edwards, 2006 :19).

Be that as it may, the truth of the matter isn't clear with respect to what is the political, financial and social desire behind the possibility of European colonization in the Middle East area, and amid its approach has brought up numerous remarkable issues on the effect that European colonization have had in the Middle East, particularly for the situation that compares present day Arab society (Tareq Ismail, 1991: 58).

For example, "researcher have additionally contended that is a few cases which were striking amid the European colonization and its effect in the Arab society likewise can be deciphered it could be said where the change of Arab patriotism likewise came to fruition amid that period, which is one imperative aspects in the improvement confront that mirrors both the useful and damaging power in both ways," and in particular the effect that European colonization have had on the colonized conditions of the Middle East (Ibid.).

This is the thing that one can decipher on the general parts of European colonization and its effect in the Middle East everywhere, notwithstanding, the questing still remains concerning present day Arab society that can be connected in that section, particularly the effect of European colonization on dialect, culture and conventions in the Arab states (Ibid.).

Thus, appropriate from the beginning and from what researchers have contended is that, "European imperialism in the Middle East area in the twentieth century was brief. However the effect it had on the area in its limited capacity to focus time, particularly on the political framework is tremendous, which till today is as yet steady." But would one be able to section this thought when it concern Arab states specifically, which we feel still holds it customary social legacy

regardless of the impact of European colonization in the mid nineteenth and twentieth century (Milton-Edwards, 2006: 22).

Subsequently, to illuminate the above expressed theory and to the extent phonetic is concerned, and when we lay our investigation assist in that front, particularly the idea of European colonization and effect on semantic in the Middle East, there is some sign that "in numerous zones where European expansionism have extended its base and where nearby dialects were not killed, they were overlain by European dialect brought by the colonizer in numerous nations of the Middle East locale, and in that unique circumstance, bilingual start follows its foundations also." (Duranti, 2006:487).

Add to it, what can be defended through the most fascinating element on the impact of European colonization in the social face of current Arab society can be laid more power to the certainties in which it is discussed and portrayed that "European endeavors to achieve the social predominance in the Arab society bombed definitely. Furthermore, in that pith, the Arab states additionally where sufficiently speedy to execute arrangements soon after the autonomy, which merged their social character while modernizing those social highlights which they thought needed the time and receiving the rewards thereof without creating their social and customary texture in obliging European social predominance over present day Arab society" (Taher, 1997:255).

The colonization of Muslim domains started with the ascent of European realms, the triumph of India, and the scramble for Africa in the nineteenth century. Its last stage incorporated the division of the Arab domains of the Ottoman Empire after World War I. The provincial time finished after World War II, when Britain and after that France pulled back from the greater part of their frontier regions. Muslim states started to develop decisively from 1947 on albeit a few, for example,

Iran or Afghanistan, had dependably stayed autonomous, but ostensibly (Taher, 1997:256).

The rise of Muslim states included arranged withdrawals of provincial forces, just like the case in Malaya, India, and the Persian Gulf emirates, and also ruthless and wicked wars of autonomy, as in Algeria. The decolonization likewise happened in spurts, as European forces looked to ensure their financial advantages following their political and military withdrawals in a changing worldwide condition. Iran in 1953 and Egypt in 1956 were cases of the reassertion of expansionism, which in any case denoted the continuous yet viable end of direct European lead over Muslims (Ibid.).

1.2 Challenges of Arabic During Colonialism

The challenges of Arabic language are not only internal, rather they are also based on some external factors. For instance, the contact with the other languages, especially the languages of the colonizers that imposed their authority over Arab countries during the past centuries (Bentahila ,1983:45).

The Arabic language has faced many challenges. After its flourishing during the Islamic era, Arab nation experienced many periods of retrogression starting with the Mongol invasion , the elimination of the Abbasid state, the fall of Andalus and the collapse of the Ottoman Empire. All these historical stages have negatively affected the cultural movement in the Arab countries. The colonists saw that Arabic is the main factor of unity of Arab nation. So they worked onweakening and declining the languages of nations that were under their control. This has been particularly prominent in the Maghreb in the employment of French as the

official language, which was imposed by force, and partly in the dissemination of English in some other Arab countries (Bentahila ,1983:45).

The colonists tried with all their forces and possibilities to change the Arabic cultural identity in Arab nation. Though the colonists were defeated long time ago, the battle for regaining Arabic identity continues (Elbiad ,1985:21).

1.3 The Challenges of Globalization

The challenges of Arabic were not only through the cultural contact and colonialism or imperialism, but also through globalization that come to impose another influential challenge. Globalization has actually affected many areas of life in Arab countries. To be aware of the impact of globalization on Arabic, we should first address globalization in general (Scholte, 2000:25).

Nowadays, Arabic language, as the essence of Arabic culture and Islamic civilization, is facing enormous challenges at many levels during the era of globalization. Globalization is a very widespread term in all areas of life; language also comes under the influence of this phenomenon. The danger of globalization is generated from the hegemony of the world order that rejects the formulation of the new world, multi-polar, centers, cultures and languages, and the question here is what is globalization and what are its dimensions and impact on the Arabic language? (Morrow and Castleton, 2007:203).

Based on this perspective, globalization refers to the control of strong languages over the weak ones. It marginalizes them in the political, economic and scientific domains, and in many occasions it replacesthem by a stronger language, especially English (Ibid:203).

Arabic is recognized as the mother tongue of more than two hundred and sixty million Muslims and Arabs. It is the holy language of more than a billion Muslims worldwide. Arabic is the third language of the world in terms of its vastness and abundance. It is one of the six languages in which UN documents are written. It is the language that almighty Allah has chosen to the revelation of His best book to His best and last prophet. In addition, UNESCO has named the 18th of December of each year the International Day of Arabic Language and recognized that this language is spoken by twenty-two members of the UNESCO Member States. It is an official language of this Organization (Morrow and Castleton, 2007:203).

Chapter Two

2.1 Globalization

Globalization is a complex phenomenon, which encompasses a great variety of tendencies and trends in the economic, social and cultural spheres. It has a multidimensional character and thus does not lend itself to a unique definition. For purposes of simplicity, it may be described as increasing and intensified flows between countries of goods, services, capital, ideas, information and people, which produce cross border integration of a number of economic, social and cultural activities. It creates both opportunities and costs and for this reason it should not be demonized nor sanctified, nor should it be used as a scapegoat for the major problems that are affecting the world today(Waters,1995:3).

Walters(2001:2) says the Webster's lexicon is the principal significant lexicon to say the word globalization in 1961. The word reference characterizes globalization as "to render worldwide" or "the demonstration of globalizing" refered to in Malcolm Walters.

As indicated by Giddens(1990:4) globalization is viewed as "the increase of overall social relations which interface inaccessible regions such that neighborhood happenings are molded by occasions happening numerous miles away and the other way around". These neighborhood happenings were said to be might be affected by far off occasions and not only the nearby occasions, which all have been impacted by the powers of globalization.

Armand (2000:97) alludes globalization as "one of those precarious words, one of those instrumental ideas that, under the impacts of market rationales and without subjects monitoring it have been naturalized to the point of getting to be

basic for building up correspondence between individuals of various societies" .For Armand, globalization has a predominant part in sorting out and unraveling the importance of the world.

Beck (2000:11) additionally referrers globalization as the "escalation of transnational space, occasions, issues, clashes and histories". He contends that we are moving into a 'moment advancement' that is seen through development of the economy, the data and correspondence innovations, common society interchanges and the adjustments in the earth. He sees globalization to be irregular, conflictual and sick reversible in light of the fact that for him, it not the same as some other verifiable process.

All through history, the Middle East has been presented to the inclusion of pariahs. Not at all like the European state improvement, all other capable states thought about the rising states and their energy, even their fringes in the Middle East. Europeans assembled nations in peace and neighbors did not meddle. Center East states advanced late and every close-by state included politically and monetarily during the time spent development. Assets and the area of the locale assume an essential part in pulling in the pariahs' consideration promoting inclusion in the district (Abushouk,2006:487).

The effect of globalization on the Arab world culture doesn't involve basic measurements and reports. It is, fundamentally, a symptomatic line of investigation to consider its pluses and minuses on the Arab overall population. Globalization comprises of social, financial and political changes that individuals may grasp to typify their way of life and fuse it with the world. It is an idea that has its monetary, social and political roots and outcomes (Ibid:488).

To a huge degree, globalization advances reconciliation of the world and requires the evacuation of every single social hindrance. In spite of the fact that

globalization is a key procedure toward exchanging learning and instruction to the world, regardless it has its negative impacts on most societies and human advancements. Its effect on societies, for this situation the Arabic culture, is generally questionable(Luhmann, 1982:133).

Numerous patriots and social trustees of the Arab world, for example, denounce the impacts of globalization on their way of life. Preservationist Arab patriots and fundamentalists contend that their way of life can't stick to numerous globalized thoughts. For them any claim actually is only a motivation to debase different societies for an overwhelming one, or an endeavor to affirm the control of one culture, primarily the advanced variant of Western culture, over the others (Ibid, 1982:133).

While its promoters justify that with the help of those pivotal mechanical data gadgets and applications, for example, satellites, web and web-based social networking, Arab culture can be acclimatized to hold most globalized ideas paying little heed to the differences with Western culture and the refinements between their particular chronicled and religious roots (Ibid:134).

Pundits of globalization contend that this social intrusion will prompt the breaking down of character and the soul of culture. In restriction, its team promoters think about the decrease of social qualifications as a significant indication of improved correspondences, a measure of incorporation of social orders, and a degree toward unification of human advancements (Foreman-Peck,1998:51).

All things considered, the amplification of worldwide media systems and satellite correspondence innovations empower some prevailing forces to have a really worldwide reach. Particularly, mechanical prevalence is an unequivocal preferred standpoint with regards to starting a culture as it defines its general

interest. In spite of the fact that it is a fundamental credit, it is additionally deficient (Foreman-Peck,1998:51).

The way that the internationalization of data has given systems of correspondence and collaboration between various societies of the world is clear and certain. Notwithstanding, the immense achievements of this data age, which abbreviated time, separates and shrank the world, ought not be utilized to decide the rules of any development or reshape the Arab national societies" (Geertz,1973:10).

Henceforth, it is a negligible certainty to state that the apparatuses now possible so as to bring societies nearer likewise depleted numerous societies of this world. This, in any case, is a direct result of the natural structures of culture, which are grounded on human brains, customs and exercises that were embedded in a specific topographical and recorded setting (Ibid.).

This imbalanced stream of Western monetary perspectives and way of life heading for one bearing, from rich nations to the poorer and from mammoth mechanical states to the creating countries, have made in actuality these lesser nations under attack by the worldwide financial powers of the industrialized West (Foreman-Peck,1998:57).

Notwithstanding, if globalization is presented with critical instructive, social and financial help that could influence Arab nations to prosper nearby remote societies, at that point it might transform into a general culture in which Arabs may go under its umbrella as equivalents (Ibid).

History demonstrates that connecting social holes and working as a home to various people groups requires a prevalent philosophy and social structure that have sweeping efficient frameworks that can receive outside societies and outperform any social obstruction. However, none appears to have all (Foreman-Peck,1998:58).

2.2   English as A Global Language

Globalization, made possible by new forms of transport and information processing, may explain the need for a common tool for communications, but it doesn't explain why the tool is English. The answer may lie in the inherently English nature of the very tool that has created the new possibilities for planetary trade: technology has been created in English (Ibid.).

English has currently taken the lead as a global language .This has caused many countries to promote English language instead of their mother tongues. In Wales, for instance,. Crystal believes that languages are endangered due to the overbearing use of global languages by the younger generations instead of using their mother tongue. He also asserts that language death occurs when the last speakers of a language die. When the last representatives of these peoples die, they take with them their oral history and culture. This has been the case with regards to many languages . (Crystal, 1997 :40).

On the other hand, the English language seems to be immune to such catastrophic ramifications since it is the most used language throughout the globe and throughout history. English has amplified the problem for endangered languages since the younger generations who speak those languages have turned to English as an optimum means of acquiring education and securing a better future career (Al Allaq,2014:115).

Globalization is not   the direct cause for the death of indigenous languages; diseases and other natural catastrophes have played a crucial role in eradicating many peoples. Nevertheless, the overriding spread of English language worldwide has had a huge impact on many nations .If   English is the only language left to be learned, it will have been the greatest intellectual disaster that the planet has ever

known ,since it will demolish the richness of cultural diversity (Ibid.).

Within this contradictory mix of global networks and local identities, language plays a critical role. The intersection of language with international networks and globalization is perhaps most evident. Put simply, global trade, distribution, marketing, media, and communications could not take place without a *lingua franca*. These processes of globalization over the last thirty years have propelled English from being an international language like French, Spanish, Chinese, or Arabic to becoming a truly global one, spoken and used more broadly than probably any other language in world history (Ibid.).

Native speakers of the language are in a quite different position than others. Some people regard this as bad in itself, as contrary to the equality principle, but I think it is practical consequences that make it bad. Native speakers tend to use idioms and rare words and to speak too fast, unless they exercise conscious control over their language - and such control is difficult and unnatural when applied to one's mother tongue. This implies that in oral communication in particular native speakers of English often have worse problems in getting themselves correctly understood than nonnative speakers (Graddol,1997:3).

A national language carries with it the history of the nation. For instance, words and phrases have got, in addition to their dictionary meanings, connotations, colours and associations. This is an important cultural phenomenon which helps in keeping the nation a nation, but in international communication it is a burden. One of the worst relics of English is the orthography. English has a very rich repertoire of idioms, and it typically has several words which have the same basic meaning but different connotations and stylistic value. Especially in international contexts you can never know what words mean to people with different backgrounds. This is of course an inherent problem in all human communication, but the nature of English makes it a really big problem (Ibid.).

English is an eclectic language which tends to borrow words from other languages instead of constructing words for new concepts from older words with derivation or word composition. The richness of the vocabulary results basically from word borrowing and implies that words for related concepts are typically not related to each other in any obvious, regular manner. Word borrowing makes a language more international in one sense, but in the essential sense it makes it less suitable for international communication, since learning the vocabulary is more difficult (Ibid:5).

2.3 Globalization and Challenges of   Arabic Language

Due to various economic, social and political factors, many countries have opted for a globalized education with hopes of gaining better education and consequently, a more successful career. The economy, new technologies and communication, immigration and consumerism is the most significant factors which guide education today. This move towards a globalized education also includes Arab countries. Globalization has transformed education into a reflection of the changes witnessed in our world today. Consequently, the growing technologies and the unlimited access to online knowledge and global information have become a necessity to most countries (Scholte, 2000:34).

In the case of Arabic language, the issue of globalization is not only a matter of free trade, economy and technological advancements. There is a more profound dimension to globalization in Arab- Muslim countries. It is almost impossible to separate the Arabic language from Islam since Arabic is the language of the Holy Quran (Morrow and Castleton, 2007:212).

The supreme powers in the past were "aware of the influence of the Arabic language. They fought it and tried to replace it with their own languages".

Therefore, in order to fulfill the colonizer's agenda of weakening the Arabic language, it is only logical to target the Muslim faith as well. In fact, the first attempt to wipe out Arabic and Islam occurred in 1492 with the fall of Granada. The Muslims in Spain were coerced to convert to Christianity; "Among the prohibitions and bans on Islamic dress, ritual baths, prayers and fasting…" and were prohibited from speaking Arabic. People who spoke Arabic were severely punished. Eventually, Arabic language disappeared in Spain and Spanish Muslims know very little about Islam (Ibid:213).

Other countries like Turkey replaced their alphabet system, which is a derivative of the Arabic alphabet, with the Latin alphabet. Another similar but failed attempt to replace the Arabic alphabets with Latin alphabets also took place in Iran during the Shah of Iran‟s rule; he also tried to rid the "Persian language from Arabic loan-words", which was perceived as an attempt on Islam. Consequently, this led to overthrowing the Shah during the Islamic Revolution (Ibid).

The colonizers have promoted the use of the vernacular and regional dialects to ensure that classical Arabic is not proficiently used by Arabic speakers. For instance, in a lecture delivered by William Wilcox in Cairo in the early 1900s attributing the Egyptian‟s lack of innovation to the fact that classical Arabic is weak and should be substituted by the strong expressive colloquial Arabic which provides its speakers with a vast range of expressions (Al-Misseddi, 2012 : 315).

Moreover, the flexibility of the colloquial Egyptian allows the adaptation of foreign words and expressions. The author thinks that the previous statement is a direct attack on the traditional teachings which took place during the 1900s. Most children were taught Arabic and Islamic studies by Imams at mosques which entailed a strong foundation in classical Arabic. After two centuries, the decline of

the Arabic language is evident through the domination of the various Arabic dialects which vary from one part of the Arab world to another. The author also believes that colloquial Arabic has replaced classical Arabic in an alarming way; the majority of Arabic programs are presented in colloquial Arabic, except for the news bulletins. Ironically, the majority of news broadcasters and programs presenters are not proficient in standard Arabic. More often than not, these presenters commit grammatical mistakes while reading the news (Interview with Amo Baba, 2009). This shows the current decline of the Arabic language in the Arab countries today (Al Allaq,2014:118).

Facing the Arabic language today many challenges both internal and external, as has been throughout history, though today's challenges of globalization, and that the objectives and purposes is not innocent at all, and if a lot of people interested in the Arabic language and researchers have sought the causes of these challenges, and put a number of ways of bets However, these challenges are increasing in the era of globalization and the spread of the means of communication and breadth on a large scale (Abrash,2011:45).

The globalization of the hand has opened the door and provided all the means for each language to find its way to fight international communication Portal, but on the other hand has led to what may be absolutely the term "identity crisis of language" as the children of this age are no longer living language to which it belongs cultures and civilizations, but living on the dominant language of international communication. It requires the use of the inevitability of the Arabic language as a tool for communicating technology to secure the future of our language, and rehabilitation to assume the rightful place among the living languages. Should not lose sight of the fact that the other will no doubt occupy the Arabic language on this position in the future, and this fact is reflected in the fact that the Arabic language in the need to keep pace with the times even reflects

modern thought, and contribute to the creation of this modern thought (Hamdi,1997:11).

Arabic is one of the most important living languages. However, it is facing at least seven grave challenges that have undoubtedly stalled its spread as a glorious language that once contributed to science, art and knowledge. The first involves the poor political situation in the Arab world which negatively affects one's pride and trust in anything that is Arabic. This fact is manifested in the attempts to marginalize Arabic. The second is globalization which has contributed to the spread of Western culture, thought, ideas, behavior and customs. The Arab nation is going through a difficult phase and has become disunited and underdeveloped while Western countries have become united and developed (Michelle,1997:131).

The third is that differing political loyalties and affiliations in the Arab world have had a major negative impact on Arabic. Fourthly, standard Arabic is no longer used in homes, schools, workplaces and in the street. It is only used in cultural and literary conferences and events. Today, Arabic dialects are the official means of communication, in addition, of course, to foreign languages. The fifth is that the standard of Arabic on the Internet is poor. That is why the majority of young Arab men and women use English and other languages to surf the web and search for what they want in languages other than Arabic. At number sixth is the fact that illiteracy has reached unprecedented levels in the Arab world where 40 percent of the population of most Arab countries are illiterate. It is a shame and a disgrace to see such a large number of Arabs lagging behind and unable to keep up with the latest developments in civilized countries. Reading and writing should be a basic skill that each and every Arab must know. After all, the Holy Qur'an is in Arabic ((Michelle,1997:132)

The seventh is that the educational methods employed in our schools and

universities do not meet the needs of today's world with all its modern technologies. Our schools and universities seem to be satisfied with teaching methods which are obsolete. In fact, there are other challenges as well. For example, Arabic institutes and academies have failed to play an effective role in making standard Arabic the language of communication (Ibid:136).

Conclusion

The effects of colonialism past and present are visible all over Arabic world. The era of colonialism is often placed in the past, but for many colonized groups, its effects are ongoing.

Globalization has had a huge impact on various aspects of life such as the economy, education, culture and language. The employment of English language as the global language and as the language of the internet has negatively influenced many world languages, one of which is the Arabic language. This paper has aimed at exploring the effects of globalization and colonization on world languages in general and the Arabic language in particular.

Although Arabic will not vanish as a colloquial language, the classical form of the language is highly endangered due to lack of practice by the Arab communities. Regional dialects have taken over even in multimedia. Arabs should preserve their national and religious treasure.

People should not blame globalization or the west for the deterioration of the classical Arabic language. It is our responsibility as native speakers of Arabic to preserve our language and ensure it is passed on from one generation to another; it is our responsibility to encourage the use of classical Arabic among our children and youths.

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